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Faith's Foundations.

IT Is not our purpose to give an exhortation. We desire to draw attention to some interesting details in the Bible which we believe will *stimulate* faith. For when we observe how the Lord in times past aided the faith of all who had *honest hearts*, our own faith in His Holy Word is strengthened, and we are enabled to overcome. Does not the Scriptures say: "This is the victory that overcomes the world, even our faith"? The knowledge of these dealings of God with His people of former days, lays a firm foundation for our own faith. Knowledge is necessary for faith.

There are varying degrees of faith; and there are also what we might term *specialised* faiths, requiring particular knowledge. Those who manifest a disposition to exercise and cultivate faith, are honoured by God. They are frequently given special missions, and play favoured parts in the Lord's glorious Plan of the Ages.

The Jewish Nation not the only Nation Favoured by God.

Moses strengthened the faith of the Jewish nation, when about to cross the Jordan. He reminded them of God's former dealings with four other nations. As this is an important point, we shall quote Deut. 2:1-23 at length.

"Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the LORD spake unto me: and we compassed Mount Seir many days. 2 And the LORD spake unto me, saying, 3 Ye have compassed this mountain long enough: turn you northward. 4 And com-

mand thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: 5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau *for* a possession. 6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. 7 For the LORD thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing. 8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. 9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession. 10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; 11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims. 12 The Horims also dwelt in Seir beforetimes; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them. 13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered. 14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted from among the host, as the LORD sware unto them. 15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. 16 So it came to pass, when all the men of war

were consumed and dead from among the people, 17 That the LORD spake unto me, saying, 18 Thou art to pass over through Ar, the coast of Moab, this day: 19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession. 20 (That also was accounted a land of giants: giants dwelt there in old time; and the Ammonites call them Zamzummins; 21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: 22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them: and they succeeded them, and dwelt in their stead even unto this day: 23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)"

According to the recital of Moses, it appears that the Moabites, the Ammonites, the Edomites, and the Caphtorims had all received national recognition by God. The children of Israel were commanded not to interfere with those people because God had given them their land; the giants in previous possesion had been driven out to make way for them. The lesson that Moses desired to impress was that if God had favoured and manifested his power on behalf of those older nations, then the Israelites might have faith that God could and would enable *them* to conquer and possess the land of promise, even though it were inhabited by giants, as had been reported by the spies some years before. These four nations are not to be confounded with the original ten heathen nations, which God commanded the Israelites to drive out of the promised land (See Gen. 15:19-21).

The Four Ancient Nations First Favoured, but afterwards Cursed. Why?

Two questions naturally arise here: (1) Why did God specially deal with these four nations? Did not the Lord say of Israel, through His prophet Amos, "You only have I known of all the families of the earth"? (Amos 3:1,2). (2) Why did the Lord latterly require to curse these four nations by His Prophets? The consideration of these questions will strengthen our faith in the overruling power of our heavenly Father. It will add to our knowledge of the wideness of His Plan, and of His particular care over His special covenanted peoples.

The answer to the first question may be understood in line with the statement in Deut. 5:10—namely, that the Lord extends His favours to those who manifest faith in Him, and to their descendants. And the answer to the second question can be found in the words of Zechariah (2:8), that he who touches the Lord's people touches the "apple of His eye"—for the Lord cannot bear that anyone should molest His own covenant people, as the Edomites and the other nations afterwards did (Deut. 32:7-12).

The Moabites and the Ammonites were given favour because of their father Lot, a righteous man. The Edomites were favoured because of Esau their father. For although Jacob received the chief blessing, having purchased the birthright from his brother, yet Esau had a blessing too (Heb. 11:20).

Why the Caphtorims should have had the favour of the Lord we cannot be quite sure. It is just possible it is because they were instrumental in building the Great Pyramid, the Lord's "Pillar of Witness" in Egypt (Isa. 19:19, 20).

Who were the Caphtorims?

The Caphtorims were the Philistines—see Amos 9:7.

In Deut. 2:23 we are informed that the Caphtorims destroyed the Avims "which dwelt in Hazerim even unto Azzah." This identifies the locality possessed by the Caphtorims, for according to Jer. 47:1, marginal reading, Azzah and Gaza are the same, *i.e.*, a city in the south-west of Palestine which belonged to the Philistines (compare also Jer. 47:4). In the Revised Version Hazerim is translated "villages."

The country (or "coastland"—not "isle") of Caphtor is identified with the delta of Egypt. This can be seen in many of the usual maps contained in Bibles. Caphtor is thought by some to be the Island of Crete, but the evidences are strongly in favour of its identification with Lower Egypt. The reason why Caphtor is thought by some to be the island of Crete, is because of the other name frequently used in the Scriptures for the Philistines—viz., Cherethites or Cherethims (see Ezek. 25:16). In the original Hebrew this name reads Crethim, and in the Greek translation of the Bible it reads Kretes, another way of spelling Crete. But instead of coming *from* the Island of Crete, ancient historical authorities prove that colonists from among the Philistines or Cherethims (Cretans), migrated from Palestine *to* Crete, and gave their name to that Island. The date of this migration was understood by Sir Isaac Newton to be 1055 B.C., but other chronologists of note date it about three or four hundred years earlier, which is more probable. In the Chaldean language the word Cherethites may be translated "archers." The Cretans were particularly noted as *bowmen*.

The Philistines, therefore, were brought up from Egypt by the Lord, and given a possession of land in Palestine, long before the nation of Israel were accorded the same favour (Amos 9:7). Indeed, the Holy Land is named after the Philistines; for Palestine and Philistine are the same in the Hebrew (*Peleshéth*).

Philistia is another form of the word (Psa. 60:8). One

of the reasons why the master-builders of the Great Pyramid are identified with the at one time divinely favoured Philistines, is because of a statement by the Greek historian Herodotus, to the effect that a man named *Philitis* "fed his flocks" near the site of the Pyramid while it was being erected; and that this Philitis was understood to be in some way connected with the building's construction. Herodotus, who lived about 500 B.C., is one of the very few early writers who give us information about the Great Pyramid.

Then we have the statement of the Egyptian priest and historian, Manetho, who wrote about 300 B.C., to the effect that the nation who set up the Pyramid afterwards left Egypt and travelled eastward to a land named Judea, and built there a city called Jerusalem. Thus the inference is that the Caphtorims or Philistines, who came forth out of Caphtor (or "coastland," *i.e.*, the delta of Egypt), and dwelt in the villages around Azzah (Gaza), are the same as the Hyksos or Shepherd Kings, who after erecting the Great Pyramid, left Egypt and settled in Judea or Palestine (see "Great Pyramid Passages," Vol. I, Pars. 4-6).

The Philistines were Shemites.

Abraham, and later on Isaac also, had friendly intercourse with the Philistines, who evidently spoke a Shemitish language, so that difficulty of speech did not arise. When Jacob's sons were in Egypt, on the contrary, an interpreter was required (Gen. 42:23), for the Egyptians spoke a Hamitic language, a "strange language" to the descendants of Shem (see Psa. 81:5; 105:23; 114:1). Thus, in spite of the seeming connection of the Caphtorims with Ham in Gen. 10:6, 13, 14, it is not probable that they were Egyptians. Verse 6 of Gen. 10 says that Mizraim was the son of Ham; and verses 13 and 14 read: "And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

and Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim." Some commentators regard the words: "out of whom came Philistim," which are in parenthesis, as an interpolation by a later writer who desired to explain from whence came the Philistines. In any case the word "whom" may equally well be translated "where"; and the whole of the parenthesis should be inserted after Caphtorim, and not as at present after Casluhim.

When we recall to mind what the historian informs us regarding the Hyksos or Shepherd Kings, the master-builders of the Great Pyramid—namely, that they invaded Egypt from the East; and subduing the Egyptians "without a battle," enlisted that people to erect the Pyramid under their supervision, after which they departed eastward to Judea—we are inclined to the thought that the Philistines were really Shemites, and not the true Caphtorims. Because they *invaded* Caphtor (Lower Egypt), compelling the people of the land, the true Hamitic Caphtorims, to do their bidding, these Shemitic Philistines could themselves be spoken of as Caphtorims. Gen. 10:13, 14 might be rendered: "And Mizraim [son of Ham] begat Ludim . . . Casluhim, and Caphtorim (out of where came Philistim)."

The Israelites the Most Favoured Nation on Earth.

Without doubt, then, we see that the Philistines, as well as the Moabites, Ammonites, and Edomites, were in the beginning recognised by God. But the Israelites were afterwards favoured more than they all because of Jacob their father. "He showeth His word unto Jacob, His statutes, and His judgments unto Israel. He hath not dealt so with any [other] nation" (Psa. 147:19, 20). The Apostle Paul makes it clear that the Jews were God's special people, to whom pertained all the covenants and promises, and of whom the Messiah was destined to come (Rom. 3:1; 9:4, 5). Jealousy and hatred quickly rose up

against the Israelites in the hearts of the other nations. They spoke against, fought, and persecuted the Lord's chosen people, and even blasphemed God's holy name because of them. In 2 Chron. 20:1-25, we have an account of an attack against Judah by the allied armies of Ammon, Moab, and Edom (Mount Seir) during the reign of Jehoshaphat. We read that Jehoshaphat feared, and prayed to the Lord for deliverance. Verse 10—"And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not [Deut. 2:4-19], behold, I say, how they reward us to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." Because of the King's faith in his God's power, the Lord delivered Judah by causing their fierce enemies to turn against each other and thus defeat themselves.

In the 25th chapter of Ezekiel, all four nations are mentioned, and judgments passed upon them. The Edomites are singled out for special denunciation in Ezekiel, 35th chapter. The Lord there says: "When the whole world rejoiceth, I will make thee desolate." The Prophet Obadiah speaks much against the Edomites, because of their manifest hatred of the Israelites. Jeremiah, also, utters words against them (49:7-22). This nation, descended from Esau, the twin brother of Jacob, is denoted by several names, as Mount Seir, Mount Esau, the land of Seir Edom, Idumea; and in Isa. 21:11 by the name Dumah.

Idumea the Type of Christendom.

There was always enmity between the rival nations of Israel and Edom. Before Jacob and Esau, their founders, were born, they strove against each other (Gen. 25:21-26).

And even to this day there is strife; because fleshly Israel typified the spiritual Israelites of the Gospel Age; and fleshly Edom prefigures a class who have, like Esau, despised and sold their spiritual birthright for an earthly portion. The strong language directed by the prophets against Edom is more truly applicable to Christendom, the antitypical Idumea. Thus, when the Lord declares through Isaiah (34:5): "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea," we understand that Christendom, ecclesiastical and social, will be destroyed by the two-edged "sword of the spirit," the Word of God. The destruction of Edom, also, is likened to the destruction of Sodom and Gomorrah (Jer. 49:17, 18); and our Lord said that the fiery judgment upon these cities of the plain illustrated the overthrow of the Present Evil World at the time of his second advent (Luke 17:28-32). See specially Isa. 1:10-15, and note that this warning was uttered centuries after the literal cities of Sodom and Gomorrah were destroyed. The prophet was therefore likening Israel to the ancient evil cities (a "city" is often taken as a symbol of a government), and sinful nominal fleshly Israel is a type of the nominal spiritual Israel of to-day—*i.e.*, christendom, which claims to be the people of God. Sodom and Gomorrah were situated at the south end of the Dead Sea (according to many competent authorities, whose arguments we believe to be correct), and this portion of land was afterwards included in the northern part of Idumea.

The overthrow of ancient Babylon, also, which typified "Babylon the Great," another name for Christendom, is likened to the destruction of Sodom and Gomorrah (Jer. 50:40-46). This again shows how Edom prefigured the present social order; for Edom was associated with Babylon at the dethronement of the kingdom of Judah in 606 B.C., and was therefore doomed to partake of the retaliatory judgment on Babylon, and thus also on the judgment

of the antitypical spiritual Babylon the Great. The 137th Psalm, which pictures the captive Israelites weeping in Babylon during the 70 years' desolation of Palestine, makes it clear that the Edomites were specially vindictive against Jerusalem, during the final siege and overthrow of that city. The captives are represented as praying: "Remember, O Lord, the children of Edom in the day of Jerusalem: who said, Rase it, rase it, even to the foundation thereof."

The Lord said: "Was not Esau Jacob's brother? . . yet I loved Jacob, and I hated Esau" (Mal. 1:2, 3). The Lord loved Jacob because he had respect to the future promises, and was willing to surrender earthly advantage to secure things not seen as yet. But Esau despised his birthright, and sold it for a morsel of meat. His very name, and the name of his descendants, was ever after associated with this barter; for "Edom" was the name of his price—"red lentils" (Gen. 25:29-34).

This "earthly" tendency of Esau or Edom was further emphasised by his descendants, for the Edomites lived in holes and caves of the earth. The Horims who formerly dwelt in Mount Seir were troglodytes, that is, cave-dwellers. The Edomites' pride in the security of their rock-dwellings is referred to in Jer. 49:16; and Obad. 3. Even to this day cave-houses are to be seen in Mount Seir, which lies to the south of the Dead Sea.

In the Gospel Age the antitypical Edomite class were collectively the prospective bride of Christ, to whom they were originally espoused as a chaste virgin (2 Cor. 11:2). But because they preferred earthly things, and sold their spiritual birthright, the Lord rejected them from being his bride, and conferred this honour upon the true Israelite class. This rejecting of the spiritual Edom is picturesquely referred to in the words of the Psalmist: "Over Edom will I cast out my shoe" (Psa. 108:9). According to Ruth 4:5-9, it was the custom for a man to pull off his shoe when he renounced his liability to marry the wife of

his dead brother, or any other liability imposed upon him by the law. It is probable that the custom mentioned in Ruth is a later modification of the requirements of the law, as stated in Deut. 25:7-10.

God alone is worthy.

Lest we should think that it was because of great virtue in the nation of Israel, that God's special favour was with that people, while his disfavour was with the others, the Lord explains through the prophet Ezekiel: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land . . . then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel" (See the whole of chapter 36 of Ezekiel, and contrast it with chapter 35). We are glad to know that in the times of restitution, all men, be they Moabites, Edomites, Philistines, and all other, shall surely be blessed by the seed of Abraham, and be given an opportunity to live; for Christ died for every man. The Lord used these nations as typical of great evil systems which must be destroyed forever, for they are the product of Satan's evil mind.

When Moses had strengthened the faith of the nation of Israel by his recital of how God had similarly aided four previously favoured nations, the people then crossed over Jordan into the promised land.

Historical Knowledge a Basis for Faith.

Another outstanding example of how the faith of the Lord's people is strengthened by a review of history, is furnished us in the case of Jeremiah. This prophet minis-

tered during the forty years up to the overthrow of the kingdom of Judah in 606 B.C. His prophecy that Jerusalem and the Temple would be destroyed, and that the land would lie desolate for 70 years while the nation was in captivity in Babylon, seemed incredible. The Jews could not bring themselves to believe that the Lord would permit the destruction of the great Temple erected by David and Solomon, and into which His own glory had entered at the dedication over four centuries ago. The prophetic declarations of Jeremiah were therefore discredited. The calamity he spake of seemed too drastic to be relied upon. But Jeremiah fearlessly proclaimed the future doom of Jerusalem with its glorious Temple; for he reminded the people of a similar overthrow by the Lord in Shiloh (Jer. 7:11-14).

According to Josh. 18:1, when the land of promise was subdued after six years of conquest from the time of crossing Jordan, the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there. During the whole of the period of the judges the Ark of the Covenant, representing God's presence, remained in Shiloh. But in the last days of the priest Eli a great calamity befell Israel. The ungodly conduct of the sons of Eli occasioned the loss of the Ark, which had been carried into battle against the Philistines (1 Sam. 4). Thus, after about four centuries, the Lord caused a great overthrow in Shiloh because of the wickedness of the priests and people (see Psa. 78:55-64).

Jeremiah was confident that his message was from the Lord. What had been done before could be done again, even though it might seem improbable. In Jer. 7:11-14, we read: "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord, But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people

Israel . . . . Therefore will I do unto this house [Solomon's Temple], which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done in Shiloh."

Just as Jeremiah's faith in his own prophecy was made strong by his review of parallel history, so the faith of the Lord's people who are proclaiming the destruction of the present nominal antitypical Spiritual Temple, is similarly strengthened. Our historical outlook, and our knowledge of God's judgments in the past, are greater and more comprehensive than Jeremiah could have possessed. But our message has been more terrible; for have we not proclaimed the overthrow of all Christendom? The common proverb, that "history repeats itself," is more true than many think. The Christian knows that the Lord supervises all things; and if history repeats itself it is the Lord's doing, not chance.

Knowledge is Necessary for an Effectual Prayer of Faith.

James says that the prayer of faith shall save the sick. As an example he cites the prophet Elijah, who prayed earnestly that it might not rain, and it did not rain for three and a half years; then he prayed again, and it rained abundantly (see Jas. 5:15-18).

It may not be clear at first why the writer connects these particular prayers of Elijah with the prayer of faith that saves the sick; but when we study the matter carefully we must agree that the illustration is appropriate and forceful.

Baal-worship had overrun the land of Israel, and completely captivated the people. Queen Jezebel was dominating her husband, King Ahab, and the prophets of Baal under her direction were causing Israel to sin, by falling away from the God of their covenant. Then Elijah bethought: The God of Israel is a *living* God, and His judg-

ments are *truth*. Surely if the punishments pronounced by Moses, His servant, should ever be applied, the occasion has now fully come! Did not Moses say that if the people forsook the Lord and served other gods, that the Lord would make the heaven over their heads like brass, and the earth under their feet like iron? (Duet. 28:14, 15, 23).

Images and abominations were everywhere set up in the land, and the Lord's commandments were forgotten. Therefore Elijah prayed earnestly that it might not rain; for as God lived, this judgment was due. And the Lord heard Elijah's prayer of faith, and honoured it. James says it did not rain for three and a half years.

When the Israelites had been brought low because of the great drought, Elijah drove home the lesson to them. His method of accomplishing this was effective and highly successful (see 1 Kings 18:17-40). He proposed to the priests of Baal that an answer by fire should decide whether Baal, or Jehovah, was the God of Israel. As Baal was the great sun and fire god, the test proposed appealed to the people as reasonable. The result was a complete vindication of Jehovah's name. Elijah prayed: "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then Jehovah sent down fire upon the sacrifice that had been prepared; and when the people beheld this manifestation of God's presence, they fell on their faces and cried: "The Lord, he is the God; the Lord, he is the God."

Elijah commanded that the idolatrous priests of Baal be slain; then he besought the Lord in prayer to send rain. The hearts of the Israelites were turned again to their God. Elijah therefore knew that he prayed according to the will of God when asking for rain; because just as the curse for idolatry had been sure, so the blessing was equally certain when the worship of the true God returned. King Solomon had said, at the dedication of the Temple:

"When the heaven is shut up and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven . . . and send rain upon the land" (2 Chron. 6:26, 27).

Thus we see that the effectual fervent prayers of Elijah, which were based upon his knowledge of, and absolute faith in, God's living Word, had saved the people of Israel from their sin-sickness. We perceive, therefore, that God always honours faith in Him; but if we have knowledge of His Plan of the Ages, and place faith in this plan and pray in accordance with its innumerable details, we become *co-labourers* with God in a very actual sense. By our prayers of faith, uttered in harmony with the revealed will of God, we make it possible for the Lord of heaven and earth to execute His great work of salvation. It seems a great claim to make; but this is the clear teaching of the Scriptures (see John 15:14-16, especially verse 16). Who would not desire to have a faith like this?

Waiting on God.

It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. 3:26.

THE Plan of Salvation shall run its appointed course according to times and seasons, which can neither be altered nor hastened. The whole creation awaits God's good pleasure; but those who have an understanding of the Plan of the Ages do not wait in ignorance. The children of God wait because they believe that the Lord's times are best; the children of the world wait because they must (Rom. 8:19-23).

Rewards for Faithful Waiting.

We recall to mind how the Lord specially rewarded some of the Ancient Worthies who, in the midst of trials and testings, faithfully waited for the fulfilment of His promises.

Noah, after building the Ark, waited seven days for the flood (Gen. 7:10). This final period, though short, must have been a time of great trial. Noah endured, and his waiting on God was vindicated when the waters bore up the ark, and he with his household were alone saved.

Abraham, after a long 25 years of waiting, had the joy of begetting a "son indeed," in whom centred all the promises. For the fulfilment of these promises he still waits, as do also Isaac and Jacob, his heirs. But so real did the promises appear, that these three patriarchs "died in faith" having "seen them afar off, and were persuaded of them, and embraced them" (Heb. 11:13). What grand men they were! There is nothing more wonderful in all the earth than a man who lives in quiet faith in God.

Moses waited for forty years in the wilderness for God to appoint him the saviour of his brethren. He believed

the Lord's promise that His people would be delivered from Egyptain bondage in the fourth generation (Gen. 15:13-16); and when forty years old he sought to be the champion of the oppressed. But at that time Moses went in his own strength, and thus failed (Ex. 2:11-15). His experiences during the succeeding forty years of waiting taught him his own nothingness; and when at last the Lord honoured him, he was the meekest man in all the earth (Num. 12:3). His long wait was not in vain—he became a mighty deliverer.

David would not kill Saul, although himself anointed king of Israel. In spite of many opportunities he would not slay the Lord's anointed, but waited God's time to ascend the throne (1 Sam. 26:23). He recovered the sacred Ark lost many years before at the overthrow of Shiloh. David was a man after God's own heart.

Surely with these and many other examples we should willingly wait for the sure fulfilment of the promises the Lord has so graciously made to us. Nor do we forget the dire calamities that befell such as refused to wait upon God and His arrangements, when they knew they *ought* to have waited.

Punishments for not Waiting.

The Jewish nation refused to wait for the return of the Law-giver from the mount. "As for this Moses," they said, "the man that brought us up out of the land of Egypt, we wot not what is become of him" (Ex. 32:1). And they made the golden calf in their impatience, and forsook the Lord. Because of this God threatened to blot them out; only two of all those above 20 years of age at the time of the exodus from Egypt, were permitted 40 years later to cross the Jordan into the promised land (Num. 14:26-38).

King Saul refused to wait for the return of Samuel, and contrary to the Lord's appointment forced himself to offer

a sacrifice. In consequence of this his house was not permitted to continue the rule in the kingdom of Israel (1 Sam. 13:8-14).

The Nominal Church of the Gospel Age refused to wait for Christ's return, and set up a *counterfeit* Christendom. The result was the formation of the "abomination that maketh desolate" during that dreadful period universally known as the Dark Ages. The Lord stigmatised the original Apostate Church as a "harlot"; and the later Protestant denominations are spoken of as her "daughters." In the symbolical language of Cant. 2:7, the true "virgin" Church of Christ counsels the nominal churches (daughters of Jerusalem) not to stir up nor awaken *love*—that is, not to attempt to do the loving works of the Millennial reign of Christ; but to *wait* "till He please." And they are counselled in the name of the roes and hinds of the field—two swift animals which need not to be urged to fly like the wind when occasion is necessary. So *love*, backed by power, represented by the cherubim with outstretched wings on the mercy-seat, will not require urging to fly to man's rescue whenever the atoning blood is sprinkled upon the mercy-seat the second time.

And in this we see the supreme examples of waiting; for God Himself waits to be gracious; He is not slack concerning His promise as some men count slackness, but is long-suffering, not willing that any should perish, but that all should come to repentance (Isa. 30:18; 2 Pet. 3:9). And our Lord Jesus has patiently waited, sitting on ther ight hand of the Majesty on high, until God makes His enemies His footstool. Known unto God are all His works from the beginning of the world; and He will not alter any part of His plan, for He is a God of judgment. Blessed are all they that wait for Him.

Everything Awaits God's Good Pleasure.

Even *material* things wait to give their harmonious

testimony to the truth of the Lord's Word. The Great Pyramid in Egypt has waited for over 4,000 years to give its wonderful corroborative evidence. During all of this long period its purpose has been misunderstood. It has been set aside as merely an old tomb; whereas it is really God's "Pillar of Witness" referred to by the Prophet Isaiah (19:19, 20).

The Written Word has had to wait till the "Living Word" should come to serve up its wonderful truths to His faithful people. Daniel was told to "shut up the words, and seal the book" of his prophecies till the "time of the end," for none would understand their import till knowledge had increased, and many should run to and fro (Dan. 12:4, 9). Thus Daniel's writings had to wait for nearly 2,500 years before they could give their testimony. And even the entire Old and New Testaments, the "two Witnesses," had to wait "clothed in sackcloth," or dead languages, till the completion of the 1260 symbolical days (years), which is the beginning of the period spoken of in Daniel as the "time of the end" (Rev. 11:3). They then came to "life," and were exalted to Heaven. The Bible Societies, which came into existence immediately after 1799, multiplied the Scriptures a million-fold, and gave new life to the witnesses of God.

Archæological remains of ancient days have waited in the dust of the earth (in Babylonia, Egypt, etc.) until their comparatively recent discovery, to add their harmonious testimony to the truth of the Bible. Before the unearthing of these material evidences, many historical narratives in God's Word had been doubted by scholars. The child of God takes the Lord at His word, and is thus guarded against the errors arising from doubt. These archæological witnesses vindicate the faith of God's children.

Jacob's Waiting for Salvation Connected with his Son Dan.

The founder of the Jewish nation, Jacob, declared that he waited for the salvation of God; and he strangely connected this hope with a prophetic utterance regarding one of his sons, Dan. We know that many of the patriarchs were prophets (Gen. 49:1); and their prophecies have had to wait for further elucidation by God, before their deep meanings could be searched out. This is specially true of the prophecy concerning Dan.

In Gen. 49:16-18, we read: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord."

The Tribe of Dan was Idolatrous.

To understand this dark saying, we must trace the history of Dan; and we also require to take a broad survey of God's Plan of Salvation. In Judges, chapter 18, we learn that the tribe of Dan apostatised from the worship of Jehovah, and practised open idolatry. It is for this reason, undoubtedly that Dan is omitted when honourable mention is made of the 144,000 of all the tribes of Israel who were sealed in their foreheads with the seal of the living God (Rev. 7:1-18—Manasseh, Joseph's first-born, is there substituted for Dan). The whole manner of this tribe's apostasy evidences an unfaithful character from the first. Its people did not conquer their inheritance in the promised land, owing to lack of faith in God; for not in their own strength, but in God's strength, they could have overcome their enemies and possessed their portion of country. Their enemies proved too strong for them, and compelled them to keep to the hills; and latterly they forsook their inheritance and migrated north, to a country

where the people feared no ill, and were not learned in the art of war. These the Danites were able to overpower; they burned Laish, and established their own city instead, which they named Dan. Thus the city of Dan became the most northern of all the cities; and as Beer-sheba lies in the south, the saying, "From Dan to Beer-sheba" became the picturesque way of denoting the entire length of Palestine (Judges 20:1, etc.).

Besides failing to conquer their own rightful inheritance in the land, and instead searching out an inheritance for themselves and conquering a people who hardly knew their right hand from their left, the Danites on their journey northward forcibly possessed themselves of a man's private priest and images, and established an idolatrous worship in their city of Dan. The Scriptures say that this state of affairs continued until the captivity (Judges 18:29-31). When on the death of Solomon the tribes of Israel divided into two kingdoms, we read that Jeroboam, the king of the ten tribes, in order to prevent his people from going up to Jerusalem to worship the Lord, made two golden calves, one of which he set up in Bethel (a little north of Jerusalem), and the other in Dan. Jeroboam then cried to his subjects; "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt"—after the example of his unfaithful ancestors in the wilderness at the time of the exodus from Egypt. "And this thing became a sin; for the people went to worship before the one, even unto Dan" (see 1 Kings 12:26-30). Jeroboam evidently found Dan to be a very suitable place to set up his idol.

Thus the city which the idolatrous tribe of Dan set up became the recognised centre of heathen worship. The stolen images placed there by the Danites at the first, represented the gods of the heathen (Baalim); and the golden calf erected there by Jeroboam centuries later, stood for Osiris, the god of the Egyptians. And the

Greeks later on worshipped their god Pan in the same place. Hence the name given to the city of Dan in later times by the Greeks—Paneas (pronounced by the Arabs Banias). The Romans called it Cæsarea Philippi (after Philip, the tetrarch of the region). It lies at the source of the Jordan, as can be seen by consulting any Bible map.* When we recognised the fact that Pan and Osiris, and all the other heathen gods, had their origin in the apostate Nimrod, the founder of idolatrous worship, and that these gods were each claimed to be the saviour of the dying world (a counterfeit Messiah), we can appreciate the full and significant force of Jesus Christ's question to his disciples at this famous seat of the false Messiah. They were in Cæsarea Philippi, the ancient city of Dan, and Paneas, when Jesus put the question: "Whom do men say that I the Son of man am?" And then addressing His disciples directly: "But whom say *ye* that I am?" What joy Jesus had when he heard Peter reply: "Thou art the Messiah, the Son of the Living God"! Jesus knew that none could perceive His identity except by inspiration (Matt. 16:13-17). Here, right in the very stronghold of the false Messiah, Jesus tested the faith and spiritual perception of His followers, to see if they could recognise Him as the *true* Saviour of the death-doomed world! And the answer came spontaneously "Yes." Truly, flesh and blood could not have revealed this great truth, but the heavenly Father alone. Great was the rejoicing of Jesus. Six day later he took his more intimate disciples up the loftiest mountain in the land, Mount Hermon, and was transfigured before

*On some maps the name Dan is shewn at a place called Tell-el-Kadi; but there is no doubt that this is a mistake. In spite of the fact that the name Kadi means the same as Dan, namely, "Judge," all the evidences prove that the successive cities of Laish or Leshem, Dan, Paneas or Banias, and Cæsarea Philippi, all stood on the same site, two or three miles to the east of Tell-el-Kadi, and this site is at the source of the Jordan, where its waters break forth from the earth a full-born river, being supplied by subterranean streams.

them to foreshow in vision his future glory in the Kingdom of Restitution (Matt. 17:1-9; 2 Pet. 1:16-18).

Bethel, where the other idol was set up, was in Ephraim's division of the land. From one standpoint it is correct to say that the city of Dan was also in Ephraim, for this tribe was the largest of all, and frequently the entire ten tribes are collectively named Ephraim. And as the particular division of land belonging to the tribe Ephraim is also called Samaria (1 Kings 13:22), then this name Samaria as well as Ephraim, and also Israel, are used interchangeably as the name of the ten tribes (Hosea 7:1). Ephraim or Samaria are often taken to typify the apostate church of the Gospel Age (Hosea 4:17; 8:5, 6).

Dan—Judas—Satan.

So much, then, for the apostate character of the tribe of Dan. Now, we know that the Lord overruled all things connected with His typical people of Israel, in order that they might foreshadow the antitypical realities of the Gospel and Millennial Ages. The Apostate Danites prefigured a similar unfaithful and treacherous class in the Gospel Age, who, forsaking the Lord, set up idols in their hearts. Of this class Judas Iscariot was the forerunner. Judas, however, was but a tool in the hands of Satan, who is the great adversary and betrayer of the Lord, the *real* Danite and "serpent by the way." (see John 13:26, 27). And just as the tribe of Dan forsook their first inheritance and seized an inheritance in the north, so Satan had said in his heart that he would ascend and sit in the "sides of the north," and that he would be "like the Most High" (Isa. 14:13, 14).

In the symbols of the Scriptures, the four cardinal points of the compass are associated with certain definite conditions. Thus we read Psa. 75:6, 7, "For promotion cometh neither from the east, nor from the west, nor from

the south. But God is the judge; He putteth down one and setteth up another." By inference, God and the place of power are understood to reside in the north. Hence Satan's ambition to sit in the sides of the north and be like the Most High, that he might wield the sceptre of power. It is remarkable, too, that during the time of the building of the Great Pyramid (which edifice corroborates the Plan of the Ages), the north star was *Alpha Draconis,* the principal star in the "Dragon" constellation, a mythological representation of Satan. And this star at that time shone right down the Descending Passage of the Pyramid. When we recall that this downward passage symbolically represents the "Present Evil World," and that Satan is Scripturally called the "god of this world," we can see an appropriate significance in this arrangement. We do not suppose that such coincidences are haphazard; we believe them expressly supervised by God to strengthen the faith of His people. Satan, that "Dragon" and "old Serpent" (Rev. 20:1), is the god of a *dying* world; and this fact is portrayed in the Lord's "Stone Witness" by the *Dragon Star* shining into the Entrance Passage, which descends at a steep angle down to the subterranean chamber or pit, symbolical of destruction.

Jehovah's Great "Horse" and its "Rider."

A "horse," when spoken of in a symbolical sense, represents an orderly plan or arrangement, progressing along an appointed path. Thus, the Lord's "horse," of which Jesus was the "Rider," is the Plan of Salvation—see Isa. 31:3, where we read: "Now, the Egyptians are men, and not God; and their horses flesh, and not spirit"—in other words, the plans, doctrines, and schemes of the world are not of the spirit of God; and woe to them who rely upon such "horses."

When Satan, the great Judas and Danite, waylaid and treacherously bit the heel of the Lord's "horse" so that

the rider Jesus fell backward and was killed, he evidently thought he had upset the Plan of God, and had forever slain the Prince of Life. But Jacob declared prophetically in the name of all Israelites indeed: "I have waited for thy salvation, O Lord" (Gen. 49:18). That which Satan considered to be a masterstroke, when he entered into the receptive heart of Judas and caused him to betray the Lord, was in reality his own undoing; for we read that Jesus became flesh for the suffering of death, that "through death He might destroy him that had the power of death—that is, the devil" (Heb. 2:9, 14). Thus, the death of Jesus means the salvation of the world, and the destruction of Satan.

Further Light on the Tribe of Dan.

Just as the founder of the tribes of Israel, Jacob, foretold what would befall them in the last days, so the lawgiver of the nation, Moses, uttered additional prophecies in connection with each tribe. The prophecy of Moses regarding Dan gives us further elucidation as to the typical part played by this tribe in the Lord's Plan.

In Deut. 33:22 we read: "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." On glancing at a map of Palestine, it will be seen that Bashan is a mountainous district in the north, on the east side of Jordan; and the city of Dan was situated on the northwestern edge of this district. Bashan is thus identified with the idolatrous tribe of Dan.

Not only has the Lord caused the nation of Israel, and all the nations round about, to typify and illustrate various features of His glorious Plan of Salvation, but even every mountain and valley in and around the land of Palestine, every sea and river, the plains, deserts, cities, animals, trees, herbs, etc., are used by Him to symbolise or represent some detail in that wonderful Plan. Thus we find that the mountain of Bashan represents the kingdom of

Anti-christ, the stronghold of the Danite or Judas class. This thought is borne out in Psa. 68:15, 16. In the Authorised Version this passage reads: "The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."

The Hill of Bashan versus the Hill of Zion.

Every Bible student knows that the hill in which the Lord, figuratively, desires to dwell, is the hill of Zion (see Psa. 132:13, 14). The Psalmist is therefore contrasting Bashan with Zion. This thought is more evident in Leeser's translation, or, better still, in the Variorum Bible. We could render the passage thus: "The hill of God [is it] the hill of Bashan? [No.] A hill of many peaks is the hill of Bashan. Why are ye so envious, ye hill of many peaks? This [small unpretentious hill of Zion] is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."

During the Gospel Age the great Antichrist system would fain have called itself the Kingdom of God; and even as the imposing and many-peaked hill of Bashan looked askance at little Mount Zion, and envied its position of favour with the Lord, so the proud Antichrist with which all the high ones (many "peaks") of earth identify themselves, has envied, whilst despising and persecuting, the little Zion class, the little flock, to whom it is the heavenly Father's good pleasure to give the Kingdom.

Our Lord Jesus, when encouraging His followers not to fear, for it pleased the Father that the Kingdom should be theirs, counselled them to be "like unto men that wait for their Lord, when He will return" (Luke 12:32, 36). The Apostate church refused to wait, and it claims to have already set up Christ's Kingdom, calling the kingdoms of this world "Christendom."

Did Dan "leap from Bashan"? Yes, in the person of Judas he leaped upon our Lord Jesus as a hungry lion upon its prey; for even at that early time Antichrist had its small beginning (1 John 4:3). Our Lord called Judas the "son of perdition," which is also the name applied by the Apostle Paul to the "man of sin"—*i.e.*, the Antichrist (John 17:12; 2 Thess. 2:3, 7). During the whole of the Gospel Age the Danite or Judas class have been "leaping" from the Bashan system upon the body-members of Christ.

The Bulls of Bashan.

David, prophetically in the name of Jesus, as well as in the name of Jesus' foot-step followers (in a secondary sense), speaks of this persecuting class as "Bulls of Bashan." See Psa. 22:12, 13 (margin): "Many bulls have compassed me; strong bulls of Bashan have beset me round. They opened their mouths against me as a ravening and a roaring lion." (Notice the first verse of this Psalm.) The mountainous country of Bashan was famous for its cattle (Deut. 32:14); and its bulls are taken as types throughout the Old Testament of cruel and loud-mouthed oppressors (see Amos 4:1). During the height of its power in the Papal Millennium, the head of the counterfeit kingdom of Christ oppressed the "little flock" with his "bulls of excommunication." Why did the Papacy call these notices of ostracism "bulls"? It is not because such decrees were backed up with so much fierce and irresistible power (even kings tremble at them), that they could be truly likened to the great strength of a bull's head set with terrible horns? We believe that this may be the explanation, for Papacy makes much use of graphic language.

While Patiently Waiting, we Earnestly Long for the Kingdom.

But "Bashan" is rejected, and "Zion" is still waiting for the Kingdom. Doubtless our dear heavenly Father

desires to develop in us during this final period, an earnest longing to see Him and His beloved Son. Such longing may be accentuated by trials. Psa. 42:1-3 bears out this thought: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

The full force of this similitude is rather obscured in the Authorised Version. To appreciate the Psalmist's thought, we must remember that for a continuous six or seven months of the year rain never falls in Palestine. With very few exceptions the rivers and streams dry up, and then the only water supplies are the springs and wells, and cisterns hewn in the rock (Jer. 2:13).

Wherever a good and constant spring exists, a village is generally to be found. Sometimes the water must be conducted from the spring's source to the houses, and in such cases a covered-in aqueduct may be used. Holes are pierced at interval through the cover of the aqueduct, to prevent bursting from the accumulation of air. There appears good reason to believe that it was an aqueduct like this to which the Psalmist referred, and that the text should read: "As the hart panteth over the aqueduct," etc. The hart knows that the water is there, for it can both hear and smell it through the air-holes in the cover. The animal pants after the life-giving water, but is unable to quench its thrist. We can well imagine the distress of the poor hunted creature as it stands over the close-in waterway in the midst of that dry and thirsty land!

In a similar manner, we who are in this earthly tabernacle do groan, earnestly desiring to be clothed upon with our house which is from heaven; for we know that when we are like Christ, we shall appear before Him and see Him as He is. Flesh and blood cannot inherit the Kingdom of heaven. We have heard of the patience of Job;

it was not for his sake so much as ours that Job declared: "All the days of my appointed time will I wait till my change come" (Job 14:14).

We have need of patience, that after having done the will of God, we should receive the promise. Soon our waiting will be over; and then what joy it will be to hear the poor groaning world shout: "Lo, this *is* our God; we have waited for him, and he will save us; this *is* the Lord; we have waited for him, and we will be glad and rejoice in his salvation" (Isa. 25:8, 9).

The Volumes of "Studies in the Scriptures" can be procured from the Watch Tower Bible and Tract Society, 34 Craven Terrace, Lancaster Gate, London, W.; or from 124 Columbia Heights, Brooklyn, N.Y., U.S.A.

Revelation IV.

After this I looked, and, behold, a door was opened in heaven. And behold the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. Immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne saw I four and twenty seats, and elders sitting, clothed in white raiment; and on their heads crowns of gold. And out of the throne proceeded lightnings and voices and thunderings: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was as a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts [living creatures] full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they have no rest day and night, saying Holy, holy, holy, holy, holy, holy, holy, holy, Lord God Almighty, which and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, amen, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever amen, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, our Lord and God, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they were created. *(Sinaitic Manuscript.)*

Summary of Chapter IV of Revelation.

(From Vol. VII, "Studies")

And now, we desire that all should have strong faith in our God, the Lord of heaven and earth, that they may be enabled to wait expectantly for the glad age of blessing, in full assurance that it will come. We know of no works in the world just now that will establish such confidence in our heavenly Father better than the works of the late Pastor C. T. Russell, entitled: "Studies in the Scriptures," Volume VII, the final volume of the series, is appropriately entitled: "The Finished Mystery," dealing with the books of Revelation and Ezekiel. Chapter iv of Revelation has been called the "Key" to the proper understanding of this symbolical book. A comprehension of the significance of the symbols used by the inspired writer in this fourth chapter of Revelation does, at least, reveal much of the mystery of God's gracious Plan of Salvation. The following is a brief summary of the chapter, as contained in Volume VII of "Studies in the Scriptures." (We quote Rev. 4 for ready reference, page 32.

This chapter is a pen-picture, in symbolical language, of the great Jehovah in his identification with his glorious Plan of the Ages. It reveals him as being the Author of that wonderful Plan. These symbols, also, have the virtue of hiding the truth from the *natural* man, because the natural man has not that Spiritual decernment which enables the *Spiritual* man to perceive the true meaning behind the symbol. Jesus therefore spake in parables and dark sayings, in symbols, for the double purpose of hiding his meaning from the natural, worldly mind, and of making the truth exceptionally clear and reasonable to the humble, honest, and teachable mind. Unto this latter class it is given to comprehend the secrets of the Kingdom of heaven. Another virtue of the symbol is, that it conveys to the instructed mind in one word truths which would take

many words in the ordinary way to explain. A symbol may also teach the spiritually minded deep and vital truths which ordinary words could never fully reveal. After instruction the spiritual mind does not think of the symbol, but reaches out to the true meaning behind it. In this connection see John 6:53-63. Symbolical language is the language of the Spirit; for the symbols used convey to the mind the deep spiritual truths which God desires to impress there.

John the Revelator was given his visions of the things pertaining to the Plan of the Ages in order that they might instruct the spirit-begotten Church of the Gospel Dispension, especially during the very end, or "harvest" of the Age. The members of the Church may be called the "John" class, because they "see" the visions that John saw, not in symbols, but in their realities.

The "John" class are permitted to see these heavenly things from God's standpoint; for our heavenly Father revealed them unto us by his Spirit, for the Spirit searches all things, yea, even the deep things of God.

The Plan of the Ages is the work of the Creator himself. He sits in his throne in heaven wielding authority and directing all things according to his own good will and pleasure, and none can say him, Nay. In character he is like the jasper and the sardine stones; for these two stones have special features which well represent the characteristics of Jehovah. Like the Jasper, or diamond, he is perfect and glorious; and even as the crystal of the diamond has eight triangular faces (like two solid pyramids set base to base), and thus 24 angle-points (8 by 3 equal 24), so God is perfect in himself (a Pyramid being the symbol of perfection), and has 24 view-points, all expressed by himself through the mouths of his holy prophets 24 in number. Like the sardine stone he retains a clear impression of all his creation. The sardius is the engravers' stone, taking on a high polish and permanent engraving, perpetuating the work of the world's best artists. So the Lord never forgets the work of his hands. His tender mercies are over all his works. He has engraved us upon the palms of his hands (Isa. 49:15, 16). Earth's millions who have entered the tomb are remembered by him, and will be raised from the dead, each with individual identity. The dead are not preserved anywhere except in the remembrance of God. Thus He is like a jasper and a sardine stone.

The authority of Jehovah is established in absolute justice, and therefore absolute peace is assured for ever. Without justice there can be no peace. This fact is recognised by men, and accordingly they appoint representatives of the crown (of the king on his throne) whom they name "Justice of the Peace." By dispensing justice, they preserve peace. The green rainbow round the throne of the Lord of the universe is the symbolical picture of this fact; the rainbow being the express symbol of perfect peace, and the green (emerald) colour representing everlastingness.

Jehovah requires 24 different styles of utterance to fully declare his character and Plan. The utterances of 24 prophets of ancient days are represented by the 24 "Elders" who sit on thrones around His own throne. Beginning with Enoch and ending with John the Baptist, all the inspired prophets declare the glorious character of Him who sits on the throne, and by their utterances foretell the loving design of His mighty plan of salvation. The white raiment and gold crowns show the spotless and wholly clean annunciations of the Lord's mouthpieces (even though the men themselves were not perfect); and the crowns represent their glory and honour, conferred upon them because of willing and loving obedience to

their God. Their glory was really His glory; and those who speak of Jehovah's loving character and glorious plan of Restitution, are holy in His sight. None others are holy.

During the long and gloomy night of earth's history, lightning-flashes of truth and righteousness have been sent by God, that His people might see their path through the darkness. Errors have also been shown up clearly to those who were expectant. The result has been much wordy conflict. Many ideas as to the right road to pursue have resulted from the momentary dispellings of the enveloping darkness. But those who saw clearly the errors were alone able to avoid them and walk the right way. They also could pronounce judgment upon those who upheld the errors. The lightnings, voices, and thunderings which proceeded from the throne represent all this. The great Ruler retains perfect command of the situation. His knowledge is all comprehensive, as shown by the symbol of the seven "lamps of fire" which are the seven "spirits of God," and the "seven eyes." The troubled condition of mankind, which is like the raging of the sea, is thus clear and calm in the Lord's sight, and also in that of His consecrated people, who view matters from the same exalted standpoint. The ever-changing conditions and opinions and doings of men, like the tossing sea, is confusing and terrifying when beheld from the earthly viewpoint; but from the heavenly altitude represented by God's throne, this raging "sea" is but a but a reflection of the Almighty's orderly plan, clear as crystal to those who are rightly informed. They recognise that Jehovah rules in the kingdom of men, and that He moves always in strict harmony with the four attributes of His character, perfect justice, power, love, and wisdom, doing violence to none of them. The four "living creatures," which represent these four attributes, are said to be in and around the throne, being woven into

its very fabric, showing that God's sovereign rule is perfect in every moral respect, even though during the out-working of his plan he might be misjudged by those not understanding his purpose. Indeed, none could fully understand his purpose until the end of the six thousand years of earth's history. Each of the symbolical creatures had six wings, operating in pairs. The wings represent the six thousand years, through which the four attributes of Jehovah "flew," gradually revealing themselves and thus making manifest His graciously benevolent character.

The order of the four "living creatures," as stated, represent the successive order in which God revealed his four perfect attributes. Justice (the "lion") was revealed first in the condemnation of the human race because of disobedience. Power (the "calf") was revealed second in the destruction of the "Old World of the Ungodly" in the overpowering flood. Love (the man-faced creature) was revealed third in God sending His beloved and only begotten Son to die as a ransom-sacrifice, in order to redeem the death-doomed world. Wisdom (the "flying eagle,") was revealed fourth at the full end of the six thousand years, when the beauty and wisdom of God's Plan is now clearly seen by the Lord's people, the six thousand years, represented by the six wings of the living creatures, having carried the Plan toward completion. Those who are privileged to look on these things at this time perceive that each one of Jehovah's attributes takes full cognisance of the others, doing no violence either before or after to the work which each has to perform. Indeed, none of these attributes can operate without the co-operation of the other three, for all work together, even though the effects of the work of one may at times be more manifest than of the others. The complete co-operation of all four attributes in every phase of God's Plan is well symbolised by the four living creatures as presented in the prophecy

of Ezekiel. In Ezekiel, chapter one, each of these four creatures had the four faces which represent justice, power, love, and wisdom. Each of the symbolical creatures see in the future what will require to be done in the outworking of the Plan of the Ages, and they each look at the past to the work which has been accomplished, and keep in strict harmony therewith. We, therefore, can well understand why the four "living creatures" are said to have been "full of eyes before and behind," and also "full of eyes within"; for nothing has transpired, or ever will transpire, without the Almighty's knowledge. In the past six thousand years, whether hidden or partially revealed, God's justice, power, love and wisdom, have been evident in all the affairs of His plan of salvation. They have never "rested," but have always "worked" together toward the grand consummation. Blessed are they who can call themselves co-workers with Him. They will rest from their labours, but their works will follow with them in the glorious Ages to follow the completion of the six thousand years.

In the seventh thousand-year period the work of Restitution will be gradually carried out; and in the eighth thousand-year period full circumcision of the hearts of mankind will have been attained. In this mighty work the overcomers of the past six thousand years, both spiritual and earthly, will be joyfully engaged. While the revealment of the four attributes of God was complete at the end of the six thousand years, the six "wings" having carried them, as it were, till His secret was due to be finished, yet the work of these four attributes will continue in the hands of the Christ, head and body, for two thousand years more, until God's loving and perfect character is fully revealed to all in heaven and on earth. The holiness of His character, the absolute harmony of his four attributes, has been clearly revealed to his special covenant

peoples. In the Age of Restitution, and in the Age of "holy convocation" to follow (*i.e.*, the seventh and eighth thousand-year periods*), the Lord's beauty of holiness will be apparent to every being, whether in earth or in heaven. Thus the four "living creatures" are represented as crying "Holy" eight times; for every 1,000-year "day" has been holy to the Lord God Almighty, as all will fully realise when the "days" are finished. All will realise that the great Jehovah, who has been from everlasting, and will be to everlasting, has carried toward its glorious completion all his fore-ordained Plan of the Ages. His four attributes, which will then be evident to all, will for ever continue to glorify Him. By these he will have gained honour and power, for their fulfilment in every particular will demonstrate that He is the God of truth, and therefore worthy of everlasting honour and obedience. The recognition of his loving provision for the lasting joy and peace of all his creatures as foretold by his servants the prophets, 24 in number, will call forth the unfeigned love and adoration of every being in heaven and earth. Worthy indeed is He to receive glory and honour and power from that creation which he formed for his own pleasure. With infinite patience he has waited for it, and when it is fully established there will be pleasures for evermore, and peace everlasting. Amen.

*According to the Bible chronology, the eighth thousand-year period of the history of man on earth is also the *fiftieth* from the time when God began to form the earth. (See the chronological chart, diagram No. VIII, which demonstrates this interesting fact.) In this sense, therefore, the great thousand-year period which follows the Millennial reign of Christ may be called a grand Jubilee, when everything will have reached full restoration and perfection, all evil and evil-doers having been cut off by that time. The eighth thousand-year period really represents eternity.

NOTE—Regarding the symbolical significance of the four "living creatures," we are glad that Vol. VII "Studies"

presents the correct understanding of this matter. All Bible students who know the Lord's Plan of the Ages are agreed that these creatures symbolise the four perfect attributes of God. The opinion has been expressed that, instead of the lion representing justice, it better represents power; for, said the Philistines in answering Samson's riddle, what is stronger than the lion? Also, that the calf better represents justice, rather than power, because bulls and calves were sacrificed to satisfy justice. This claim—namely, that the lion symbolises power, and the calf justice—seems reasonable; yet the Scriptures prove the other view, the calf being undoubtedly a figure of power, and the lion of justice. Apart from the order in which the four living creatures are stated in the 4th chapter of Revelation, which agrees well with the manifestations of God's four attributes throughout the six thousand years of earth's history, we find certain declarations elsewhere in the Bible which decide the matter for us in favour of the interpretation given in Vol. VII "Studies." The word "calf" and the word "bull" or "bullock" are used synonimously. But there is another word used in the Scriptures for the same species of animal, and which is sometimes mentioned along with the bull and bullock. We refer to the "unicorn." (See Isa. 34:7, where the three words occur together: "And the unicorns shall come down with them, and the bullocks with the bulls." Also in Deut. 33:17, we read "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.") This word "unicorn" is really a misnomer; for, as the word itself signifies, a unicorn is an animal with only one horn, whereas the particular animal referred to in the Scriptures had *two* horns, like an ox or bull. This fact is demonstrated in the marginal reading of Deut. 33:17, where it speaks of the "horns of an unicorn." The Hebrew word is "Reem," a well-known

animal of the olden days, which became extinct about the middle ages. The discovered remains of the ancient Reem (in the Lebanon mountains of Palestine) show that it was an animal of the ox variety (not a rhinoceros, as suggested in the marginal reading of Isa. 34:7; or the buffalo). Wherever the word "unicorn" occurs it should be translated "wild ox," as in the Revised Version. The Reem was noted for its untameableness (Job 39:9, 10). It was very fleet and active (Psa. 29:6). It was noted for its horn, of which it had more than one, as we have mentioned (Psa. 92:10). In Deut. 33:17, and in Psa. 22:21, the Authorised Version has the phrase: "horns of the unicorns." Now the translators of the Authorised Version knew that a unicorn has but one horn; and as the word "horn" occurs in the plural in the original Hebrew Scriptures, and is thus rightly rendered "horns," they thought that more than one unicorn must be meant, and put the word "unicorn" also in the plural to agree with "horns." This is a mistake, for the Hebrew while in the plural for "horn," is in the singular for "unicorn." The passage should have been translated: "horns of an unicorn (as given in the marginal reading of Deut. 33:17); or, rather, "horns of a Reem," or wild ox. This wild ox, a specially strong, nimble, and fierce species of the bull, is used by the Lord to symbolise His mighty power. In this connection see Numbers 23:22; 24:8;—"God brought them out of Egypt; he hath as it were the strength of the wild ox"—the Reem, mistranslated "unicorn." Thus we perceive that Jehovah's strength is compared to the ox, and the strongest species of this animal. Then we know, of course, that the horns of the ox are used specially to symbolise power; the passages cited above prove this.

Justice is figuratively represented by the lion. The voice of authority is always known by its loud commanding intonation; and true authority—that is, the authority that will

be respected and obeyed—is strictly just. The roar of the lion would thus in itself very well represent the loud authoritative voice of Justice. "The Lord also shall roar out of Zion,"—His judgments against the evil nations shall be loudly proclaimed from Zion, the Spiritual Kingdom (Joel 3:16). If we compare this passage in Joel 3:16 with the similar passage in Isa. 2:3, we perceive that the "roar" of the Lord (like the roar of a great lion), is identified with the "law" (justice) of the Lord. In Joel 3:16 we read: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem"; and in Isa. 2:3 we read: "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In both passages the context shows that judgments and justice are to be meted out among the nations during the time of the spiritual and earthly phases of the Kingdom of Righteousness, which phases are represented by Zion and Jerusalem. In Num. 24:9, after comparing the Lord's mighty strength to the wild ox (in verse 8), the writer compares His justice to a lion. Jehovah is represented as a great lion "crouching," meaning that, so far, God's justice is largely held in abeyance during the period of the permission of evil. While the "wrath" of God is revealed from heaven against all unrighteousness, His justice is not yet fully vindicated (except to the eye of faith—the children of God are the only ones who can realise His absolute justice, and this only as they exercise their faith in the great Plan of the Ages—God is never at any time unjust). Justice has not yet been meted out to wrong-doers, for we read that God knows how to *reserve* the unjust unto the day of judgment to be punished; nor have the Lord's faithful people received their just rewards for well-doing. But when, in the Millennial Age, the "great lion" is at last "roused up," then "blessed" will be he who blesses God, and "cursed" will be he who curses God! Justice will then be laid to the line, and righteousness to the plummet. In this connection see also Gen.

49:9, 10, where Judah is compared to an old lion ("who shall rouse him up?"), out of whom the "lawgiver" is to come—*i.e.*, the one who dispenses justice. Satan, the god of this world, is said to go about *as* a "roaring lion," seeking whom of the Lord's little ones he may devour (1 Pet. 5:8). All persecutions of God's people have their origin in Satan, who accuses them before God day and night. Now, persecutions are generally instigated in the *name* of justice, but they are really perversions of justice. Satan, is not the *true* lion; it is the "lion of the tribe of Judah," the Lord Jesus, who satisfied justice, and prevailed to open the secrets of God (see Rev. 5). One of these profound secrets (represented by the "seals") is the reason for the *permission* of gross injustice by Him whose throne is founded on justice (see Rev. 6).

It is to be noted that in Solomon's throne, which was typical of the Throne of God, lions constituted a very prominent part of the ornamentation (Kings 10:18-20).

Love is represented by the man-faced creature, for man, in his perfection like Adam before his fall, and the man Jesus Christ, is the most loving of all God's earthly creatures. None of the creatures of earth could symbolise love more perfectly than the perfect man, in whose heart the law of his God is written, the sum of which is love for God and neighbour.

Wisdom is symbolised by the flying eagle. The wonderfully keen vision of this bird represents well the clear-sightedness of wisdom. The care of the eagle over its young, when instructing them in the use of their wings, shows great wisdom. It wisely puts its little ones into such a position that, while guarding them from injury, their flying-powers are developed (see Deut. 32:11).

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